

served by our divinity, which was still watching over me/ Perhaps he slaughters a goat in honour of the same, and puts the gall on his head ; and when the goat cries out for pain of being killed, he says, ' Yes, then, there Is your animal, let it cry, that ye may hear, ye our gods who have preserved me ; I myself am desirous of living on thus a long time here on the earth ; why then do you call me to account, since I think I am all right In respect to you? And while I live, I put my trust in you, our paternal and maternal gods.'"¹

"Black people," say the Zulus, "do not worship all Amatongo indifferently, that is, all the dead of their tribe. Speaking generally, the head of each house is worshipped by the children of that house ; for they do not know the ancients who are dead, nor their laud-giving names, nor their names. But their father whom they knew Is the head by whom they begin and end In their prayer, for they know him best, and his love for his children; they remember his kindness to them whilst he was living ; they compare his treatment of them whilst he was living, support themselves by It, and say, * He will still treat us in the same way now he is dead. We do not know why he should regard others besides us ; he will regard us only/ So it is then although they worship the many Arnatongo of their tribe, making a great fence around them for their protection ; yet their father Is far before all others when they worship the Amatongo. Their father is a great treasure to them even when he Is dead. And those of his children who are already grown up know him thoroughly, his gentleness, and his

bravery. And if there is illness In the village, the eldest son lauds him with the laud-giving names which he gained when fighting with the enemy, and at the same time lauds all the other Amatongo ; the son reproves the father, saying,¹ We for our parts may just die. Who are you looking after ? Let us die all of us, that we may see into whose house you will enter.² You will eat grasshoppers ; you will no longer be

¹ Rev. Lewis Grout, *Zulu-land, or* of care they are afflicted, that if they Life among- the Zulu-Kafirs (Philadelphia, N.D.), pp. 137, 143-145. his worshippers come to an end, he

² "That is, they suggest to the would have none to worship him ; and Itongo [ancestral spirit, singular of therefore for his own sake, as well as Amatongo], by whose ill-will or want for theirs, he had better preserve his